Millennial Star

Vol. 105, No. 1 Thursday, January 7, 1943

POETRY

WHAT CONSTITUTES A STATE?

What constitutes a State?
Not high-raised battlements, or labour'd mound,
Thick wall or moated gate;
Not cities proud, with spires and turrets crown'd.
Nor bays and broad-arm'd ports.
Where, laughing at the storm, rich navies ride;
Nor starr'd and spangled courts,
Where low-brow'd baseness wafts perfume to pride.

No!—men, high-minded MEN,
With powers as far above dull brutes endued,
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men who their duties know,
But know their rights; and, knowing, dare maintain,
Prevent the long aim'd blow,
And crush the tyrant, while they rend the chain

These constitute a State;
And sovereign law, that State's collected will,
High over thrones and globes elate,
Sits empress, crowning good, repressing ill.
Smit by her sacred frown,
The Fiend Distinction, like a vapour sinks;
And e'en the all-dazzling crown
Hides his faint rays, and at her bidding shrinks.

Such was this heaven-lov'd isle,
Than Lesbos fairer, and the Cretan shore!—
No more shall Freedom smile?
Shall Britons languish, and be men no more?
Since all must life resign,
Those sweet rewards which animate the brave,
'Tis folly to decline,
And steel inglorious to the silent grave.

—Sir William Jones.

THOUGHT FOR THE WEEK:

The arms are fair when the intent of bearing them is just. —Shakespeare.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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WE approach the end of the 103rd year of publication of this magazine. It is the oldest of all the Church publications. Founded in England in 1840 by Elder Parley P. Pratt, it has continued throughout a century of vastly changing history. "MILLENNIAL STAR" WE ARE PROUD OF YOU! You have been a Messenger of Truth to many nations. You have travelled the world around. Into a million homes you have brought solace and comfort. You have been an effective teacher of our beloved Gospel. You have been a vehicle of the inspired Word of God as revealed through His servants the prophets of theso Latter days. In spite of great difficulties, you have continued on, and it is our sincere hope and prayer, fervently uttered that you will continue to be our guide and Star of Truth until the Millennium dawns! Those who have worked for you cherish the memories of those days of great joy and satisfying labour. To-day, you have another responsibility. Right willingly you shoulder it. You carry the Gospel spirit to our brothers in arms. Into Army camps; on the sea; into the dry desert; into prison enclosures you go gladly—Star of Light, Star of Hope. O, how we love you! A "tuppeny book," you have been called, but we know you to be worth your weight in gold! Congratulations to you!

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Carry on "Millennial Star,"
With foresight and with vision,
And help to spread the news a-far
To aid the British Mission;
And when our Lord shall come again
No star shall shine more bright,
Throughout the whole Millennium Reign
Than thee—The Star of Light.

—Quayle.

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THIS WEEK'S COVER:
Angels' Landing, Zion National Park, Utah.

Message Of The First Presidency Of The Church Of Jesus Christ Of Latter-Day Saints

AS READ AT THE 113th GENERAL CONFERENCE OF THE CHURCH HELD IN SALT LAKE CITY, UTAH, OCTOBER, 1942

(Continued from previous issue)

UNITY

THE Lord has said to His Saints in these days:

"I say unto you, be one and if ye are not one ye are not mine." —Doc. and Cov. 38:27.

These days through which we are now passing, present many problems which are new to all of us but are particularly strange to the younger generation — those who have little background of experience and whose knowledge is limited and immature. Infidelity, atheism, unchastity, intemperance, civil corruption, greed, avarice, ambition—personal, political, national —are more powerful to-day than at any other time in the lives of us now living. They are pulling and thrusting us almost at will into new fields of action, new lines of thought. They are shaking the faith, undermining the morals, polluting the lives of the people. They have thrown many so far off balance in all of their activities, economic, social, political, and religious, that they stand in real danger of falling. Satan is making war against all the wisdom that has come to men through their ages of experience. He is seeking to overturn and destroy the very foundations upon which society, government, and religion rest. He aims to have men adopt theories and practices which he induced their forefathers, over the ages to adopt and try, only to be discarded by them when found unsound, impractical, and ruinous. He plans to destroy liberty and freedom—economic, political, and religious, and to set up in place thereof the greatest, most widespread, and most complete tyranny that has ever oppressed men. He is working under such perfect disguise that many do not recognise either him or his methods. There is no crime he would not commit, no debauchery he would not set up, no plague he would not send, no heart he would not break, no life he would not take, no soul he would not destroy. He comes as a thief in the night; he is a wolf in sheep's clothing. Without their knowing it, the people are being urged down paths that lead only to destruction. Satan never before had so firm a grip on this generation as he has now.

In the midst of this welter of lying and deception, of woe and misery, of death and destruction, of violent disorder and threatening chaos, the only saving forces on earth are the eternal principles of the everlasting Gospel of Christ and the rights and powers of the Priesthood of Almighty God. We of this Church stand as the sole possessors of these mighty forces which we have for our own blessing, salvation, and exaltation, not only, but also we hold them in trust for all mankind, those who now live, those who are dead and gone, and those to be born in the future, that they, too, all of them who will receive and obey the Gospel, may likewise be saved and exalted.

Standing thus, we have the loftiest, the most vital, the most sacred responsibility and obligation which God can bestow upon man—a responsibility and obligation which transcends every other that can come to us and for the meet-

ing of which God will hold us strictly accountable. To this high calling we must dedicate all that we have, all that we are, and all that we may become. No lesser consecration than this will meet the full measure of our divinely inspired duty.

In the awesome war we must wage to bring righteousness and salvation to men, we must stand shoulder to shoulder and go forward as one. To this glorious conflict to destroy sin and set up righteousness, we call every member of the Church. We must reinforce our determinations, renew our resolutions, retake our covenants, to serve God and to keep His commandments.

From the great war in Heaven until now the armies of righteousness have marched under one banner. They have obeyed Him who stands at the head. They have not, as it were, been, and we may not be, of Paul, of Apollos, of Cephas, "some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch," for all these inherit not the celestial kingdom. To gain the celestial glory we must receive the Gospel, and the testimony of Jesus and the prophets, and the everlasting covenant.—Doc. and Cov. 76: 100-101.

The Lord has Himself organised us for this great conflict against unrighteousness, foreseen from before the foundations of the earth were laid He has prescribed the rules and regulations for our government while in this field of action. He has placed at our head His mouthpiece on earth and has given Him full authority to direct us in this conflict. He who disobeys or dishonours that Head, is a traitor to the Lord's cause. Unrepentant, he must be cast out from the Lord's people.

We who serve under the Lord's annointed, must serve with full loyalty and devotion. We must heed His instructions and admonitions. The principles, the ordinances, the rites and ceremonies—few as they are—may not be changed by any of us. The Lord casts off those who "transgress His laws, change His ordinances, and break His everlasting covenant."

The principles of the Gospel are all embracing—they are everlasting, unchangeable, ultimate truth. They will fit every situation, every problem, every contingency that may arise in the life of man. There are no local problems, no peculiar situations, in Ward or Stake, that may not be solved under these principles. It will not do for any Church officer or member to work out for himself a different course from that prescribed. This will lead to a disorder and the Lord's house is a house of order. When new light is needed, or further instructions, the Lord will make them known through His appointed representative. What we should seek is wisdom to apply the old and true principles to new situations. Let us not suppose that man has recently changed in his essential qualities or habits, for this is not true; all that has happened to-day is that some basic passions which, through the generations, mankind had brought under control, have now broken loose in something of their primeval strength. They are not new passions. We possess the principles which brought them under subjection once, these principles were given to man in the very beginning for this exact purpose; we must now apply them again to conquer these same old foes of righteousness. This is not a new world; it is an old and sinful world again returned, and now once more to be reconquered and rejuvenated.

We must cling to the rigid simplicity of the principles Jesus taught, to the strict simplicity of the ordinances He has established —neither elegance nor pomp, nor elaborate ritual and ceremony had any place therein; we must keep the everlasting covenant.

MEN IN THE ARMED SERVICE

To our men in the armed service everywhere we send our greetings and love. We repeat our message, renew our admonitions, rebestow our blessings recited in our Message at the Conference of last April. We pray in a prayer which daily ascends to our Heavenly Father, that you will live righteously, that you will be preserved, that God will hasten the working out of His purposes among the nations, so that peace may come and you be restored to your loved ones, as clean as the day on which you left them.

Our constant prayer is that He will give us wisdom to help you in your sacrificing service to your country.

We are making every effort that opens to us to aid you. Your frequent shiftings from place to place, made necessary by the exigencies of your duties, increases our difficulties almost immeasurably. But we shall do the best we can. We are setting up a special committee whose particular duty and function it shall be to devise and carry out means of keeping in touch with you men in the Service.

Realising that one of the greatest blessings that can come to you are words of cheer from your loved ones at home, we renew and make urgent our request that these loved ones send you frequent letters. No parent should let a week go by without a letter sent to his loved ones in the Service. Every wife should write as frequently, and so should sweethearts. Every Bishop, either himself directly or through one of his counsellors, should write at least once a month to every member of his ward who is in the armed service, and so should every presidency of a priesthood quorum with a member in the field. This is little enough for us to do for those prepared to sacrifice all at their country's behest.

Under our direction, you brethren in the Service have been requested to organise Mutual Improvement groups in your camps, so that both your recreational and spiritual needs may be served. This you brethren may do wherever you go. Let your organisations be set up after counselling together and by mutual consent. In your gatherings you can, the proper priesthood officers officiating, administer the Sacrament. You, who hold the proper authority, can administer to the sick; you can teach and exhort one another to works of righteousness. You can build up and support, one in the other, faith in the Lord Jesus Christ, in His atonement, and in the Gospel, and this faith will hold when all else seems gone.

We are prepared to send you Church books and pamphlets as you may need and desire.

We wish to bring to you every spiritual comfort and consolation, every encouragement, every upbuilding influence which we can command. We and the Brethren and the whole Church pray for you constantly. And again we pray here: May the Lord bless and preserve you and keep you clean.

But we urge you to remember that your righteousness rests between you and your God. Others may exhort, encourage and support, but you only can win the victory for your salvation, aided always by the love, the mercy, and grace of your Heavenly Father, who will be always near you in your righteous life, wherever your lot may be cast.

Again we say, God bless you.

THE WAR

We renew the statement made in our Message of the last April Conference, that obedient to the direct command of the Lord given to us more than a hundred years ago, directing us to " renounce war and

(Continued on Page 16)

Religion On Trial

By President Richard L. Evans

THE SPOKEN WORD

DURING A TABERNACLE CHOIR AND ORGAN BROADCAST

WE live in a day when every standard of value is being challenged, and religion has not escaped the challenge. Perhaps this is because men have asked too much of religion and too little of themselves. Many have supposed that a mere creed or code of belief, or statute of doctrines and dogmas, would take the place of self-effort and self-mastery. Some have known the law but have not lived it. Some have not even bothered to know the law, but have left such knowledge to others, and have worshipped once removed, if at all. Some have placed convenience above truth. Some have permitted man-made sophistries to supplant the revealed word in their thinking and in their living. By some it has been supposed that religion was a system whereby men could have set aside the consequences of their own doings—another form of the false philosophy of getting something for nothing. And so, perhaps we should determine once and for all what we may rightly expect religion to do for us, and then judge its effectiveness or ineffectiveness by that standard. It should not be expected to give us ease without effort, or knowledge without study, or truth without search. We should not expect it to offer reward without work, peace without repentance, blessings without obedience, or exaltation hereafter without justifying our existence here. The Saviour of the world gave us an indication of what we should expect of religion, when He spoke of the "wise man who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not." But the house of the foolish man was built upon the sand, "and it fell: and great was the fall of it." (Matthew 7: 24-27.) The implication is plain. The floods and the winds came alike to the wise and the foolish. But one stood the onslaught, and the other fell before it. And that is what we should expect of religion—not that it should spare us the varied experiences of living, but that it should help us to understand them and sustain us through them; help us to grow beyond them, and prepare us for yet greater things. No man escapes all the vicissitudes of life—but he who has isolated himself from spiritual understanding, frequently breaks under the strain, and is brought low in the anguish of his own bitterness and in the blindness of his own unwillingness to see. But this uncertain groping and sense of defeat are they spared whose lives have been shaped by the principles and power of religion, pure and undefiled—by the everlasting truth of things both present and yet to come.

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My faith is such that I could lay down all that I possess sooner than ever depart from the Latter-day work. I value all things as nothing in comparison with having the Spirit of God to guide me.

There is no work on earth so grand and glorious or that will bring the same reward not only in this life but in the life to come, as labouring for the salvation of souls.

We Must Have A United Nations Peace Force

By THE HON. ELBERT D. THOMAS,
United States Senator from Utah.

Editor's Note.—Senator Thomas is a former President of the L.D.S. Japanese Mission. He is Chairman of the Senate Education and Labour Committee, ranking member of the Senate Military affairs Committee, and member of the Senate Foreign Relaitons Committee.

The following article appeared in the Congressional Record, November 21st, 1942.

ANY discussion of peace, and international control to protect and uphold it, must, I think, throw light on the nature of the international problem as a whole, help us to realise just what we have to face and what past errors we must avoid.

Well do I know that the war is not won—that the grimmest phases of it may still lie before us —that we may have to face attacks more devastating than any heretofore.

Should planning now, in face of this wide destruction, be called Utopian? What alternative have we?

Either we must plan and work to make this planning into reality, or accept chaos and the disintegration of all the values fought for, and gained, by our sturdy forefathers. It may mean the ultimate defeat of victor and vanquished alike if we do not make a heroic effort now to plan a new foundation for a new and better world.

Whether for good or for bad, the movement of history is onward; sometimes evolutionary, now revolutionary. We can't go back, we can't stand still, we can only go on.

When the time comes to write the peace, we must think of the world as a whole, take old values and mould them into new forms, remembering always that life is made of change.

As long as there is freedom and life there will be conflicts and frictions between men and between nations. The task of the future is not to prevent changes but to see to it that conflicts, when they do occur, are settled by peaceful means.

Is not the answer then, a United Nations peace force?

To such questions as, " Who shall direct it ? " " What language shall be used? " one can answer: " These are not the real difficulties. The real obstacle is the state of mind of the ruling circles in every land.

What form such authority will take is as yet far from clear, even impossible to predict.

The difficulties which will have to be faced and surmounted are enormous—but are they as great as the difficulties we will have if there is no such international power?

It is futile to hope that right will take the place of force if we refuse to place force at the service of right.

Force must be so constituted and administered that all the peoples of the world will be eager to join it for the honour and glory of human service.

During the years between World War No. 1 and the present conflict. a most detailed and scholarly study of ways to obtain and enforce world order appeared in " Problem of the Twentieth Century," by Lord David Davies, who predicted back in 1934 a complete organisation of a world-wide community, whose basis will be law, backed up by international police power with jurisdiction exceeding that of any separate State and that the centre

of this new order must be good international judicial procedure.

From time immemorial wars have determined and moulded the very framework of human society. To the study and waging of war, nations have devoted their best brains and the flower of their manhood:

We have never given to peace the thousandth part of thought which we have bestowed on war. To-day the strategy of war and the winning of the peace are indivisible.

Since the First World War the methods of warfare have been revolutionised. Air fighting dominates this war on both land and sea. Hostile attacks have been directed against the great nerve and communication centres, factories, and munitions works; in fact, against all life arteries of the besieged countries. War to-day frequently has the appearance of the destruction of the entire civil population, rather than combat of armed men.

This challenge to the survival of our civilisation can only be met by a drastic revision of the methods of preventing wars. Is not some international force the answer?

When the whistles blow and the bells ring announcing that this war is at an end, it is but wishful thinking to believe and expect that peace has begun automatically.

The Allies of World War No. 1 lost the peace when they refused to see that post-war reconstruction is inextricably linked with the strategy of winning a war.

So World War No. 1 continued on—though the guns were silent—continued on economic and social and political fronts, welding old hatreds and greeds into World War No. 2.

The problem of international order is not one which can be solved by the adoption of blueprints for a perfect world system. If a just and durable peace is to emerge out of this present world struggle, it must be forged now on the anvils of war.

In the war-torn world all but the most frivolous are willing to think in large terms, and reforms that might take generations in times of peace may come to pass almost overnight in war days. So in the midst of this bitter war conflict, if good will and common understanding among all the people of the United Nations can be brought about, while we are still comrades in arms fighting a common foe, a unified vision of humanity's needs and rights will ascend with the smoke of battle.

How then, can we expand this national common interest to include world common interests?

Complete organisation of a world-wide community, whose basis will be law—backed up by an international police power—cannot be realised without free and unfettered recourse to the international courts of law and arbitration tribunals.

The problem is how to make the behaviour of human beings in the international sphere conform to the standards which have been accepted, and are now in use, within the individual States.

A new and higher ideal is needed.

Perhaps some such precept as " service is the rent we pay for our room on earth " may band the human nations together to form a United Nations peace force, whose members would be willing to run great risks—even sacrifice their lives to bring help wherever help is needed.

Let us suppose that this force has been established; what changes in the psychology of nations might be expected?

May I lay before you some half-dozen possible results for your study and possible acceptance?

" To the victor belongs the spoils " has been an age-old quota-

The Latter-Day Saints' "Millennial Star"

THURSDAY, JANUARY 7, 1943

EDITORIAL

Resolution

LATTER-DAY Saints! enter upon another year—1943—of your mortal probation with some definite, practical and true resolution.

Do not choose hastily but visualise your New Year's objective. Analyse yourself, your position in life, your faith, your ambitions and desires.

During the past year you might not have accomplished or achieved all that you have set out to do. Be not discouraged or despondent. Grieve not over "the spilt milk." On the contrary, school yourself to be a good loser as well as the winner. Since you have health, vitality, intelligence and life's opportunities, lift your head up, have trust in yourself and resolve to achieve success.

Now to self-analysis. What am I? A Latter-day Saint—a member of the Church and Kingdom of God brought to earth in the dispensation of the Fulness of Times. I have been baptised by the authority of the Holy Priesthood; I have also made a Covenant with the Lord that I would keep His commandments and laws all the days of my life, that I may be washed and cleansed from all my sins and be sanctified, holy, purified—a Saint. What shall be the reward promised upon my head if I do these things? I am promised that I shall become a King and a Priest of the Most High, that I shall dwell in the presence of God the Father and His Son and the Glories and exaltations of the Highest or Celestial Kingdom.

Regardless of what shortcomings or handicaps I may have physically I will endeavour to improve myself, my appearance, my education, my understanding of my Church and my faith. I will render a better and more conscientious service to those who depend upon me in the Church or my occupation.

Your position and station in life may be a humble one. You ought to be thankful for it. All the prophets and the Servants of God have been called to a Higher calling from very humble circumstances — blacksmiths, shepherds, fishermen, farmers, carpenters, painters. Why has the Lord called so few men from the higher stations in life? Because he could not find many who have your faith, your obedience and devotion to His ways of life, to do His Will and bring to pass His purposes.

What about your faith? Since you have been called out of the world and chosen to be one of the Elect of God at the end of your life and work if you remember to be true to the end; since you have entered into a contract and covenant to remain faithful and true to the principles and commandments which constitute the Church and assume the kind of statehood and riches already described, ask yourself am I fully faithful?

Can the Lord reproach me regarding my tithing—my honest tenth, my observance of fast days once a month, my fast offerings, keeping the Sabbath day holy, partaking of the Sacrament regularly and worthily, sustaining those in authority above and below me, keeping the Word of Wisdom, praying night and morning and seeking after my dead? N-no, I don't think He—think carefully—y'yes, He can. Here then is my New Year resolution: "O, Father in Heaven, inasmuch as I have fellowship in Thy Church, help me, I pray Thee, to add to Thy Will and keep Thy commandments.

Your resolution shall be my resolution also, for I cannot succeed materially, spiritually, and eternally unless I render true allegiance to the Order and Will of the Almighty, regardless how high or low may be my state in this life.

"Resolutions are made to be broken," one often hears from those who have failed for lack of personal fortitude, courage, and faith. Let us hope that you and I shall not fail.

Each morning after prayer square up your shoulders, lift up your head and say by yourself or in family group:

TO-DAY I RESOLVE TO LIVE THE LIFE OF A TRUE AND FAITHFUL LATTER-DAY SAINT, SO HELP ME GOD, TO KEEP THY COMMANDMENTS IN THE NAME OF JESUS CHRIST, AMEN.

Each night after prayer you and I will think over the day's work, each night we will analyse ourselves and resolve to be better the next day.

No "if" is admissable in this resolution. Do this for twelve months and you shall see the fruits of your faith, courage and perseverance.

ANDRE K. ANASTASIOU.

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The Good Samaritan

"A CERTAIN lawyer" came to Jesus at one time and asked, "who is my neighbour?" Jesus told the parable of the good Samaritan and then asked the lawyer, "Which, the Samaritan, the Priest or the Levite, was the neighbour?"

The lawyer would have excluded all Samaritans and Gentiles from being "neighbours,' but answered, "He that showed mercy unto him that was hurt."

"Go," said Jesus, "and do thou likewise," It was the despised Samaritan who had shown mercy to the wounded traveller, not the self-righteous priest, nor his assistant, the Levite, though they were his own countrymen. It was the hated Samaritan who came to the rescue when delay would have meant death to the traveller.

The difference between the Samaritan and the others was that he had a compassionate heart while they were unloving and selfish. Again, the fact that the merciful one was a Samaritan showed that although he was despised by the Jews, he could excel in good deeds. To a Jew, only Jews were neighbours.

We are not justified in saying that the priest, the Levite, or the Samaritan represented their respective type or class. We are sure there are many kind and charitable Jews, and many heartless Samaritans.

The parable shows that we become neighbours to any person with whom we share, or to whom we show charity and kindness. Any person in need is our neighbour. He who helps or in any way ministers to that need becomes a neighbour.

C. V. HANSEN.

tion. Surely, by now, men must know that war brings only "spoils" and not "real victory." The victor is also a loser.

Annexations of territory in the modern world have meant annexation of trouble or continued war.

The creation of an international force should dispel all former concepts of war for conquest. The peace authority will not be concerned in acquiring new territories or any other material advantage. Its sole responsibility is to support the process of law, and to compel the wrongdoers among nations to appear before the bar of justice.

When the peace force has performed this task the dispute, or the act of aggression, will be referred to the international court, or to an arbitration tribunal.

In other words, the United Nations peace force will exist to prevent wars, not to make them. Therefore, the character of this force will differ from any army or navy of the past. The offensive spirit will not constitute any part of their stock in trade.

Racial prejudices, national animosities, contempt for the foreigner, and other primitive feelings which hitherto have been fostered rather than discouraged in the national establishments, should find no place in the intellectual or moral armoury of the United Nations' peace force. The pitfalls of nationalism may thus be circumvented.

The sole responsibility of the peace force will be to enforce law and to repel an aggressor, from whatever quarter he may appear. Consequently, membership in this force should imply a high concept of duty and morale.

It then naturally follows that the force will be recruited from the best human material available, and the rates of pay must be sufficiently high so as to attract and hold the type of recruit whose enlistment is desired.

It has been suggested that the United Nations' peace force will grow out of the present United Nations' air force—with its American, British, Free French, Polish, Chinese, Russian, Czechoslovak, Norwegian, Belgian, Dutch, Greek, Yugoslav formations—and out of naval and military co-operation between the Allies. Completely uncontrolled national armaments might thus become a thing of the past.

With the United Nations' peace force established and functioning, one may well predict that it will develop, as time goes on, into a world university—a great technical school from which the United Nations' peace force graduate-reservist will emerge technically equipped and splendidly trained to pursue a brilliant civilian career—at the same time remaining a reservist in a great world peace force for controlling any threat to world order.

Such an educational programme would exert a powerful influence not only upon the peace force itself but upon all the people of the United Nations. In that "brave new world" to which we are all looking, this influence would increase, as each group of graduate-reservists returned to their homelands, ripe with experience obtained in world-wide service and accustomed to evaluating all problems from the international viewpoint.

The reason why no international public opinion was created after the last war was that the proportions of the problems were not understood by the people at large. They assumed that since we had won the war to end war we had made the world safe for Democracy. Such thinking ignored all the difficulties which must be faced if real progress toward international solidarity is to take place. To establish machinery for a lasting world unity, we must first create the concept of world unity.

We must have a moral revolution of war as a crime against mankind.

The world at large is inclined to be sceptical as to the possibilities of a future organisation to put an end to wars.

Do you know why?

The answer is a simple one. Throughout history the science of government has had but one aim —to produce a state which can withstand attack. As a result, war has been assumed as a natural process — organise the human family on the basis of peace instead of war and political thought will devote its energies to the state of peace.

The United Nations Peace Force once established and functioning, then it will follow that the financial and economic organisations which the United Nations have brought into existence to fight the war can turn their energies toward developing the peace.

The vision of a better future should be coloured by the belief that the world cannot be lastingly improved by restraints alone, and that the ideal peace can only be founded on justice. That justice is unobtainable without the means of changing the laws and enforcing them.

Only by co-operation can we expedite the interchange of ideas and ideals between all countries— and encourage their participation in the attainment of these spiritual and economic objectives.

The United Nations should plan now so that after the war, policing and feeding the world would be the first consideration — while slowly and carefully, the social, legal, and economic groups prepare, and set up, some general peace treaty— fair, and acceptable.

The modern world is a world of science. Man to-day wants to know how things work.

If the crusade for a stable international order, based on democratic and social justice, is to succeed, there must be a clear concept of the ends of which we strive.

I am persuaded that the battle-cry of freedom has lost none of its ancient appeal.

It will reach across occupied zones to lift the hearts of enslaved men and create co-ordinated force against which the gallows, and the firing-squads, or tyrants cannot long prevail.

Surely if we fail now to hold up to suffering humanity, in every conquered country, the vision of a more just world than man has yet known—the most powerful vision of the human soul—we endanger victory and even jeopardise civilisation itself.

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I have personally had sufficient experience to know that many times the very things that to me seem most hard and contrary to justice and reason, have, in the course of time, proved highly satisfactory and of great value.

Neither business nor politics brings the happiness that one and all experience in labouring for the good of their fellows, and in trying to bring souls to a knowledge of the truth.

Home is not a house, no matter how large or how grand it may be, but home is where love and contentment dwell, and to the Saints where the good Spirit dwells.

Let us all do the will of our Father in heaven to-day, and we will then be prepared for the duty of to-morrow, and also prepared for the eternities to come. Never forget that it is the pearl of great price—life eternal—for which we are working.

Are You Interested In Your Ancestors ?

MANY of our American and Canadian brethren trace their ancestry back either immediately or within a few generations to England.

In the history of things the sons of these early emigrants have returned to this little land fighting the crusade against might.

While travelling across this island there must often arise a desire to visit the place where their progenitors once lived. Members of our Church will, while in England feel impressed more than ever to obtain data with the hope of doing Temple work for their loved ones on there return to Zion.

How to commence to use the vast storehouses of data relating to the people who have lived in this land is sometimes a problem and a little information should be useful.

We recommend that first an endeavour be made to establish a definite locality where the persons lived as far back as possible.

Somerset House and the Public Record Office are of great assistance in doing this.

At Somerset House are indexed Births, Marriages and Deaths since 1837 to the present time, of the population of the country.

A visit to this registry house in the Strand, London, and a personal search will often be the means of obtaining definite facts about the person concerned. The fee is 1s. covering a period of five years, a further 2s. 7d. being paid for the Certified Copy, if the inquiry is sent by post the cost is 5s. 1d. for each certificate.

The Census of Population taken in 1851 can also give much information if the locality or residence is known of any ancestor who lived about this time.

If the family required can be found, it will show their birthplaces, then a search can be made of the Parish Registers, the returns are housed in the Public Record Office, Chancery Lane, London.

The returns showing the whole of the population of the country in 1851 are bound in books, several of which are in a box known as a bundle. An Index of Places in England gives the key to the bundle in which the returns are to be found. The fee for a personal searcher is 1s. 6d. per bundle or ten bundles for 4s.

From both of these record houses a definite birth-place can be established which will give great help in the next step which will be to search the Parish Registers of the place concerned.

In the next Forces Issue will be given information on the Parish Registers.

If you require assistance in your Genealogical Problems, write to the Mission Genealogical Chairman, 149, Nightingale Lane, S.W.12, London.

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We have eternal souls to save and only those who shall save their souls shall be counted successful when the Lord makes up His jewels.

Never forget that the true way to be happy is to do something to add to others' happiness. Try to forget self, and joy here and hereafter will come to you.

The Ancestors Of General Douglas MacArthur

By Archibald F. Bennett

THE principal office of history," said Tacitus, "I take to be this: to prevent virtuous actions from being forgotten."

The MacArthurs are members of a clan as proud of their distinctive plaid and feather as any in Scotland. The Clan Campbell in Scotland is descended, many centuries back, from a certain Diarmid O'Duin who became the ancestor of a long line of descendants. Generations later his chief line of descent ended in a daughter and heiress Eva O'Duin. She married, according to Clan traditions, a gentleman of Norman lineage named Campbell and dowered him with her ancestral lands.

From them descended Sir Archibald Campbell, who was an adult in 1263, and died about 1280. His son, Sir Colin Campbell, was knighted about 1280. In ancient land writs or charters he is called Colin Cambel, Knight.

He left several prominent sons, among them Sir Arthur Campbell, who lived in the time of King Robert Bruce. With two of his brothers, he swore fealty to King Edward I of England in 1296. Later, when Bruce struck for Scottish independence, Arthur fought with him. In 1331 Arthur is mentioned in an Act of Parliament as party to a dispute over lands in Ayrshire, and in 1326 he is referred to as Sir Arthur Campbell. (Scots Peerage 1: 318-322.)

The son of Arthur is said to have assumed the patronymic of MacArthur (that is, "the son of Arthur"). For some generations his heirs appear to have been chiefs of the Campbell clan.

A number of the MacArthurs fought with Bonnie Prince Charlie until his disastrous defeat at Culloden in 1745 and 1746. The records show some suffered imprisonment and others chose to migrate to the New World.

The records of the City of Glasgow show MacArthurs residing there as merchants, burgesses, and Guild Brethren, maltmen and gardeners from as early as 1575 down to the present.

Judge Arthur MacArthur, the grandfather of General Douglas MacArthur was born in Glasgow, Scotland, January 26th, 1815. His father died while the son was an infant, and the child was taken to America. He was educated in Massachusetts and Connecticut, studied law in New York and practiced with marked success in Springfield, Massachusetts. In 1849, with his wife and son, he moved to Milwaukee, Wisconsin. In 1855 he was elected lieutenant-governor. In 1870 he was appointed by President Grant as associate justice of the Supreme Court of the District of Columbia.

"In relation to the genealogy of Judge MacArthur, it may be stated," according to the History of Milwaukee County, III: 191-193, "that the home of the MacArthurs of Scotland was in the vicinity of a sombre highland loch, in the midst of which there is a small island, consecrated as the burying-place of the MacArthurs for generations back, and there the tombstones bearing the relics of those of that name who were in the crusades can still be found. The coat of arms is indicative of their participation in the crusades on account of the fact that it bears the cross and three gold crowns, representing the three Saracen nations against whom they bore arms. The war-like proclivities of the race appear to have been perpetuated, as at least six relatives of the judge were present at the ill-fated battle of Culloden, four of

whom fell dead on the field, and the two who escaped went abroad; one of those became an extensive landowner in Australia, and his descendants are now among the prominent and wealthy families in that country."

THE PARENTS OF GENERAL MACARTHUR

The father of Douglas MacArthur, Arthur MacArthur, Jr., was born in Springfield, Mass., June 2nd, 1845. At the age of five, he moved with his parents to the new State of Wisconsin. The son was under 16 when the Civil War began, but he urged his father to let him fight for the cause, and he joined the Twenyt-fourth Wisconsin Volunteers in the summer of 1862.

He was commissioned 1st lieutenant and appointed adjutant at the age of 17. And after the battle of Stone River, in which half of the Twenty-fourth Wisconsin fell, under terrific artillery fire and direct attack, the regimental commander reported:

"I cannot speak too highly of the men who passed through the two days' fighting and the following four days of suspense worse than the battle itself. Exhausted and cold, they stood their ground as veterans, and fought as good soldiers. To the adjutant of the regiment (Arthur MacArthur, Jr.), I am more than indebted for his aid and efficient service rendered during the engagements. Young and gallant, I bespeak for him an honourable career."

For gallantry at Missionary Ridge, MacArthur was awarded the Congressional Medal of Honour at 18 years, probably the youngest man to have won that high recognition.

Promoted to Major in 1864, he became commander of what was left of his regiment, and led it into the thick of fierce battles. At Kenesaw Mountain a bullet struck a packet of letters in the pocket over his heart, piercing them but inflicting only a deep cut.

On February 25th, 1865, his Major-General wrote: "I will mention the name of Lieut.-Col. Arthur MacArthur, Twenty-fourth Wisconsin Volunteers, whom I knew and whom I saw behave most gallantly at the battle of Franklin." Here his regiment cut a deep hole in the Confederate line after a 12-hour forced march.

He was made a brevet-colonel and was back home in Wisconsin while still 20, honoured as "The Boy Colonel of the West."

That was the opening chapter in a long and honourable career in the Army—Indian campaigns in the South-West, service in the Phillippines as military commander-in-chief and governor, and in 1906 Lieutenant-General and Assistant-Chief of Staff of the U.S. Army. The prediction of his first commander was literally fulfilled. Upon retiring in 1909, he said, "I have received from my country every honour it can bestow on a soldier except the privilege of dying for my country at the head of its men."

General Douglas MacArthur is a blend of the North and the South, and typifies the reunion of these once conflicting elements in the common cause of freedom.

His mother was Mary Pinckney Hardy, Virginia born, and four of her six brothers had fought for the South under Lee in the Civil War. Not until two years after the signing of the peace could her father decide to take the oath of allegiance. Yet three of his four girls married men of the North, instead of, as expected, into the first families of Virginia and Carolina. While on a visit to New Orleans in 1875, Mary Pinckney Hardy met Captain Arthur MacArthur, who had been the "Boy Colonel" in the Wisconsin Volunteers. They were married at "Riveredge," the

(Continued on Page 16)

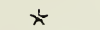
Who's Who ?

William A. Perry

Private William A. Perry is a fitter in the recently organised R.E.M.E.s, and is engaged mainly on driving duties. Quite apart from this however, he is very active in the social affairs of his camp. He has introduced baseball to his present camp and is a member of the Entertainment Committee as well as their own Debating Society. His ability to assist in these things he attributes to his experience in M.I.A. in the Church. In fact, he tells us that he uses M.I.A. material to some extent and always endeavours to emulate M.I.A. standards in all activities with which he is concerned. He has a background of considerable Church service, having been a Scoutmaster, branch clerk, and counsellor in District Presidency of Wales. He is married and is the father of four bonny children, including the famous "Perry Triplets." Whenever possible, he is at a meeting and is glad to be able to assist in whatever way he can.

Ormus Anthony Bates

He is familiarly known as Tony to his friends here. As he puts it, "came squalling into the world" a little over a score of years ago in Cardston, Alberta, Canada. When the family moved in 1925, he started school. Tony is the reticent type of soldier and gives away no secrets, therefore conveniently missing the next 15 years or so of his life to tell us that he commenced a course of agricultural study in 1938. He graduated in 1939. Finished schooling in the winter of that year and 1940. Wrote his last Departmental Exam. in June, 1940, and joined the Royal Canadian Army Medical Corps the same day. Came to England a few weeks later. He enjoys singing and has had some experience with the Alberta Stake Choir.



THIS is a world of rush without regard to consequences. It seems that all who are weak must stand aside and give room for the strong. There is nothing that is more pleasing to me than to contemplate the fact that we are all going to a place where true worth and honesty are all that will count in the day of reward. Those who in this world seem to have all things their own way will be under the necessity of selecting a rear seat in that day.

No nation can, as a nation, turn against the plan of life and salvation when it is offered to her people and continue to prosper.

Above all things on this earth, I desire the advancement of God's kingdom, and I sincerely hope and pray this desire may always fill my heart.

I do try to feel another's pain, and to aid all that I can to lesson it, and I pray to God that my feelings in this particular may never change.

My experience is that faith is really a gift of God and that men who have sufficient faith to trust in God come out of difficulties, financial and otherwise, in a most miraculous way.

Wealth, knowledge, everything gained is of no more value than a soap bubble if there is not a foundation upon which to build a moral and honest character.

Never make a dollar that you do not pay the Lord His share of it, and be liberal with your offerings to the poor, and in all good works, and you will be happy and God will bless you.

MESSAGE OF THE FIRST PRESIDENCY

(Continued from Page 4)

proclaim peace" (Doc. and Cov. 98: 16) the Church is and must be against war, for war is of Satan and this Church is the Church of Christ, who taught peace and righteousness and brotherhood of man.

As those chosen and ordained to stand at the head of the Saviour's Church, as followers of the lowly Jesus trying to live His Gospel and to obey His commandments, we must call upon the leaders of nations to abandon the fiendishly inspired slaughter of the manhood of the world now carrying on and further planned.

We condemn the outcome which wicked and designing men are now planning—namely, the world-wide establishment and perpetuation of some form of Communism on the one side, or of some form of Nazism or Fascism on the other. Each of these systems destroys liberty, wipes out free institutions, blots out free agency, stifles free Press and free speech, crushes out freedom of religion and conscience. Free peoples cannot and do not survive under these systems. Free peoples the world over will view with horror the establishment of either Communism or Nazism as a world-wide system. Each system is fostered by those who deny the right and the ability of the common people to govern themselves. We proclaim that the common people have both this right and this ability.

We renew our declaration that international disputes can and should be settled by peaceful means. This is the way of the Lord.

We call upon the statesmen of the world to assume their rightful control of the affairs of nations and to bring this war to an end, honourable and just to all. Animated and led by the spirit of Christ, they can do it. The weeping mothers, the distraught and impoverished wives, the fatherless children of the world, demand that this be done. In this way only will enduring peace come; it will never be imposed by armed force. Hate-driven militarists and leaders, with murder in their hearts, will, if they go through to the end, bring merely another peace that will be but the beginning of another war.

(To be continued.)

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THE ANCESTORS OF GENERAL DOUGLAS MacARTHUR

(Continued from Page 14)

family home in Norfolk, Va., May 17th, 1875. It is said that her Confederate brothers refused to attend the wedding.

Three sons were born—Arthur MacArthur, Malcolm MacArthur, and Douglas AacArthur. Of these, General MacArthur is the only one alive. Malcolm died at the age of five. Arthur, Jr., entered the Naval Academy at Annapolis; graduated; married the daughter of an Admiral; became the father of four sons and one daughter; fought with distinction in the World War as Commander of a destroyer; and was in line for promotion to an Admiral when he died in 1923.

Thus in the veins of Douglas MacArthur is mingled the blood of many well-known Virginia families, along with that of New England Yankees and fighting Scottish Highlanders.

Dear Soldier-Reader,

I thank you for reading me through. I hope that I have interested you. I try very hard to do so. My material is selected with the greatest of care by people who strive hard for your and many other readers' welfare. Perhaps you would like to pass me on now that you have read me. Maybe someone else would like to read me. I should be very happy to be of service to as many people as possible. If you have a spare moment, those responsible for my production would be very happy to hear from you. Over the other side of this page you will find a list of addresses of Branches of our Church in this country. You will be welcome at any of them. Why not go along?

Your friend,

MILLENNIAL STAR.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

Aberdeen:
Room 26,
17, St. Nicholas Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
136, Graham Street,
Airdrie, Scotland.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
122, North Street.

Blackburn:
Heaton Chambers,
4, Heaton Street.

Bradford:
L. D. S. Chapel,
Woodlands Street.

Brighton:
77, Grand Parade
(first door).

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L. D. S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Enquire
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Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Halifax:
38, Clare Road,
off Horton Street.

Handsworth:
L. D. S. Chapel.

Hanham:
Co-Operative Hall,
High Street,
Kingswood,
nr. Bristol.

Hanley:
First Floor,
14, Percy Street.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Kingstanding:
Peckham Rd. Schools.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
61, Gareth Grove,
Bromley, Kent.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Dallow Road.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
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L. D. S. Hall,
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